The Alternity Of Allegations
In Reply To A Personal Question

Preface

An extract from a rather lengthy reply to a personal correspondent who recently enquired about how I, an aged man with three-feet to guide him on his travels, [1] now respond to the continuing and increasing allegations made by sundry individuals regarding my past and my post-2012 writings. Some of which allegations are summarized by certain third-parties in texts such as *The Early And The Later Myatt – A Study In Temerous Claims*. [2]

Regarding my varied and various peregrinations, as someone once wrote:

> And what you thought you came for
> Is only a shell, a husk of meaning
> From which the purpose breaks only when it is fulfilled
> If at all. Either you had no purpose
> Or the purpose is beyond the end you figured
> And is altered in fulfilment. [3]

All citations are *post scriptum*.

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ΞΞΞ

The Temerity Of Causal Time

What perhaps a majority of individuals who are passionate, for whatever reason and from whatever motive, about a particular political ideology do not perceive, as I in my thirty years of passionate belief in, and activism on behalf of, one particular ideology did not perceive, is the temporal nature of all causal abstractions. [4] Of how, having been brought-into-being and presenced in some way or in or by someone, they because of their physis naturally change or are changed over causal Time, with many often having a presencing only lasting some decades while others, having been transformed or ameliorated, in some manner, may last a century or more.

Be the causal abstractions ones that emerge from or develope from an ideology, or from an idea or an ideal, or from a passionate personal or group belief or from a personal or group 'revelation', their physis is the same; with abstractions such as nations, nation-States, Empires, oligarchies, tyrannies, and governments, all subject to such change and transformation; to decay, and death.

My fallible view is that this understanding of the physis of causal abstractions is the prehension of wisdom, with wisdom both this ability to perceive, to feel, to know, beyond all causal abstractions and having or having acquired the knowledge to be discerning, based as that knowledge is, again in my fallible opinion, on a particular conscious knowledge regarding our own nature, and our relation to Nature and other human beings: rerum divinarum et humanarum. With an aspect of this knowledge knowing how we human beings are often balanced between honour and dishonour; balanced between ὕβρις and ἀρετή; between our desires, our passions, and our human ability to morally develope ourselves. A balance manifest in our known ability to be able to control, to restrain, ourselves, and thus find and follow a middle way, of ἁρμονίη.

One Personal Answer

But to finally, after much waffle, answer your question regarding the specific matter of allegations. Those who manufacture or propagate them, for instance in regard to a particular person, (the allegationists, to employ a recent neologism) be they individuals or amalgamated as some group, are together with their allegations also subject to this temporal, this causal alternity, of genesis, transformation, amelioration, and death.

But who will remember them and their allegations in a hundred, several hundred, a thousand, years of causal Time? Or even in a decade when, for instance, some other allegations about someone else, or about some others, are made; or when some new Media-made and propagated scandal emerges to divert attention away; or when the society they live in changes or collapses, for whatever reason, and is transformed or replaced?

Is another aspect of wisdom to strive to be beyond one's own temporal limited existence and beyond the causal abstractions that surround one during that limited existence, and thus not be emotive and rather disinterested, regarding what is just fleetingly passing by? As Anaximander is believed to have written, [5]

> ἀρχὴ <...> τῶν ὄντων τὸ ἄπειρον <...>
> ἐξ ὧν δὲ ἡ γένεσίς ἐστι τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν
>
> [the] source ... of beings is the un-definitive [6] <...>
> Where beings have their origin there also they cease to exist: offering payment [7] to balance, [8] one to another, their unbalance for such is the arrangement of what is passing. [9]

Such is my perceiveration, now.

ΞΞΞ

[1] Aeschylus, Agamemnon, 79-82

> τό θ᾽ ὑπέργηρων φυλλάδος ἤδηκατακαρφομένης τρίποδας μὲν ὁδοὺς στείχει, παιδὸς δ᾽ οὐδὲν ἀρείων ὄναρ ἡμερόφαντον ἀλαίνει.
>
> Thus, he of great Age, his foliage drying up and no stronger than a child, with three feet to guide him on his travels, wanders - appearing a shadow in the light of day.

[2] https://davidmyatt.wordpress.com/wp-content/uploads/2025/09/the-early-and-later-david-myatt.pdf

[3] TS Eliot, Little Gidding.

[4] As defined somewhat ponderously in the Glossary (Appendix VII) of the seventh edition of my *The Numinous Way Of Pathei-Mathos*,

> An abstraction is a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed.
>
> Abstractions can be of some-thing past, in the present, or described as a goal or an ideal which it is assumed could be attained or achieved in the future. All abstractions involve a causal perception, based as they are on the presumption of a linear cause-and-effect (and/or a dialectic)

and on a posited or an assumed category or classification which differs in some way from some other assumed or posited categories/classifications, past, present or future. When applied to or used to describe/classify/distinguish/motivate living beings, abstractions involve a causal separation-of-otherness; and when worth/value/identity (and exclusion/inclusion) is or are assigned to such a causal separation-of-otherness then there is or there arises hubris.

Abstractions are often assumed to provide some 'knowledge' or some 'understanding' of something assigned to or described by a particular abstraction. For example, in respect of the abstraction of 'race' applied to human beings, and which categorization of human beings describes a median set of values said or assumed to exist 'now' or in some recent historical past.

According to the philosophy of pathei-mathos, this presumption of knowledge and understanding by the application of abstractions to beings - living and otherwise - is false, for abstractions are considered as a primary means by which the nature of Being and beings are and have been concealed, requiring as abstractions do the positing and the continuation of abstractive opposites in relation to Being and the separation of beings from Being by the process of ideation and opposites.

The *Numinous Way Of Pathei-Mathos* is available (i) as a printed book: ISBN 9781484096642, (ii) in Kindle format: ASIN B0DWXTNNPY, and (iii) as a gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

[5] From my *Anaximander, Imbalance, And Opposites*, pp. 217-220 of *Selected Writings*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/12/selected-writings-dwm.pdf

My notes on my translation are:

[6] Because the beginning is fragmentary it is difficult to provide a satisfactory explanation of what is meant, although many explanations have been suggested over many centuries including the speculation that 'apeiron' is the first principle, the ἀρχὴ, of beings, with ἄπειρον almost invariably translated by words such as the boundless, infinity, the limit-less.

However, ἄπειρον is a privation of πεῖραρ, a lack of completion; a lack of a verdict; or, often overlooked, a lack of a means, a method, an instrument, to reach a particular conclusion or of a tool do a particular task, qv. Odyssey: 3.431-435, and my translation:

> ὣς ἔφαθ᾽, οἱ δ᾽ ἄρα πάντες ἐποίπνυον. ἦλθε μὲν ἂρ βοῦς
> ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς ἐίσης
> Τηλεμάχου ἕταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
> ὅπλ᾽ ἐν χερσὶν ἔχων χαλκήια, πείρατα τέχνης,
> ἄκμονά τε σφῦραν τ᾽ ἐυποίητόν τε πυράγρην,
> οἵσίν τε χρυσὸν εἰργάξετο
>
> Such were his words, and all of his sons occupied themselves with those things
> So that an ox arrived from the fields; the comrades of the vigourous Telemachus
> Arrived from their well-balanced ship; the goldsmith arrived bearing in his arms
> Those bronze tools with which he accomplished his art:
> A hammer, anvil and well-made fire-tongs
> Which he used to work gold.

Hence my suggestion here that what Anaximander might have implied is that the source of beings is 'un-definitive', incapable of resolution because we do not posses the tools, such as words, to resolve it. Which explains why he goes on to contrast δίκη with ἀδικία, which balance and unbalance I explain below.

[7] Payment as in a debt owed or because of some personal need or mistake, as in our relatively recent

phrase 'debt of honour'. The debt may be to a person or persons or as in ancient times to a deity either in expiation or in the hope of avoiding a misfortune wrought by some deity, for example by the "Trimorphed Moirai with their ever-heedful Furies" of the gods, Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες.

The suggestion therefore might be that the offer of payment relates to those who, despite the fact that source of beings is 'un-definitive', having tried to define it and in the process constructed a dialectic of opposites, and thus brought conflict, realize their error. As Heraclitus noted:

> εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ ́ ἔριν καὶ χρεώμενα [χρεών]
>
> One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord.

[8] In respect of δίκη it here simply implies balance in contrast to the unbalance, the privation of balance, that is ἀδικία.

The translations 'order' or justice or 'fitting' - like 'disorder' or injustice or 'unfitting' for ἀδικία - are too redolent of some modern or ancient morality designed to manifest 'order' or justice or what is considered fitting in contrast to their assumed dialectical opposites.

[9] In respect of χρόνος, it is not here a modern abstract measurable 'time' (in ancient times by a sundial; in later times by a mechanical clock) but 'the passing' of living or of events as evident in the Agamemnon:

> ποίου χρόνου δὲ καὶ πεπόρθηται πόλις 278
> Then - how long has it been since the citadel was ravaged?
>
> τίς δὲ πλὴν θεῶν ἅπαντ᾽ ἀπήμων τὸν δι᾽ αἰῶνος χρόνον 554-5
> Who - except for the gods - passes their entire life without any injury at all?

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